3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

221
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weighty ceremonies, in order to keep the crocodiles away; this forms an important part of the duties of the witch-doctor; vide page 172. All the youths and boys over ten years accompany the herds, leaving their homes for several weeks or even months, and enjoying the free life in temporary huts. When after the first rains the new grass springs up, they return home. The struggle for the best pasture grounds very often becomes the cause of bitter quarrels, and has in the past not unfrequently led to tribal wars.

231 GOATS SHEEP FOWLS DOGS

The Shilluk goats have rather high legs, they almost invariably look thin and not well fed; their colour is mostly grey, but black ones too are not unfrequent. The sheep have no wool, but hair. They have a kind of mane on shoulder, neck and breast, the rest of the body being covered with short hair. Most sheep are white, brown-white, or black-white. — A race of small fowls is kept, but the natives do not make much of them; many chickens are stolen by snakes and other small animals. — Dogs are very numerous, they are a kind of greyhound, of red or yellow colour, and have a black, long snout. They are exceedingly quick in running and most clever in jumping. They overtake gazelles with easiness, and are much used in hunting.

224 [411] HUNTING

Hunting is practised by all men occasionally, but is, as a rule, not very successful. They use spears, clubs, and traps in killing or catching animals. Sometimes, chiefly in procuring animals whose skins form part of the revenue of the king, all the people of a village assemble for a hunting match, vide page 185; a large circle is formed, and the animals inside it, when wishing to escape, are killed. When an animal is wounded, but runs away, they will pursue it for days, till it breaks down. The skin of a killed leopard belongs to the king, and could, at least formerly, be worn by privates only by special permission of the king. A lion's skin is considered as evil, and is not worn.

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Hippopotamus hunting is done by combined parties in canoes, harpooning the animal and dispatching him with spears, when he comes to the surface to breathe.

226 FISHING

Their way of fishing is that with the round barbed spear, and with traps, which are made of corn stalks and reed. Fish-spearing is done in muddy water, where they cannot see anything below the surface, and therefore cannot aim. But nevertheless by this rude mode they sometimes have good results, the fish in the White Nile and Sobat being numerous and large. Sometimes they carry on fishing during the night time by holding burning grass-torches over the water, and thus enticing the fish, which are then speared. In recent time nets and fishhooks are bought from the white people, and are employed in fishing.

[177]

463 HANDICRAFTS

The Shilluks practise a great number of crafts, which are carried on in families for generations, the father and mother imparting their skill to their children.

3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

A list of craftsmen and their trade vide page 105. A few words may be added here on some particular crafts. They have skilful blacksmiths; these make spears, knives, axes, harpoons, picks, arm-rings of brass and of iron, bells, chains. Their handicraft, which is carried on chiefly during the dry season, is a travelling one; they take their tools and go about from one place to another. While among the Dinkas the blacksmiths are considered a low, despised class of people, who live separate from the villages in the bush, with the Shilluks they are respected persons, and accordingly their pay is good. The employer has to support the blacksmith working for him, and pays him a sheep besides. Iron is not found in the Shilluk country. Previous to the opening up of the country to the traders the iron secured by the Shilluks came from the Dinkas and Nuers, who seemed to buy it from the natives of the Upper Nile regions (Jurs, Bongos), where iron is smelted; some may also have come from Darfur through Kordofan. In recent years, however, nearly all of it is procured from the north, and is of European origin. A remarkable proof of the growing willingness on the side of the natives to work for wages is the fact that during the last two years the American missionaries have introduced and sold to the natives some thirteen tons of raw iron, together with a great number of good iron tools, as axes, etc. Not only the raw material, but even the finished articles of native manufacture are gradually being replaced by European imports. Their good spears are still made by their own blacksmiths, but many cheap spears are bought from the traders; so are their crude axes, mattocks and hoes. Iron bracelets and other ornaments are made by their blacksmiths from iron rods. If the rod is too large, it is heated and beaten out. Whatever the Shilluk blacksmith makes, is superior to the imported article that he gets from the Arab or Greek trader. It may be mentioned that the word *Ajāk*, which means originally and properly "blacksmith", has also the wider sense of "craftsman", and has become a designation for all other crafts they practise. BLACKSMITHS

An important craft is that of the thatch-maker. The roofs of the Shilluk houses are of a peculiarly neat description. While the Dinkas generally leave the roof with the appearance of being unfinished, the grass not being smoothed down and cut at the ends, the Shilluk thatcher makes his thatch with a neatness which really excites admiration. The framework of the roof is always made on the ground and placed on the circular wall like a great conical cap. OTHER CRAFTS

Plaiting is practised by both sexes. Men make the large, coarse mats for enclosing yards, and also the large grain baskets. Women plait small fancy mats for covering food, and also very nice small coloured baskets, sieves, etc.

Most of the men make their own ostrich shell girdles. The shells are first broken into irregular pieces, which are pierced in the centre with an awl-

3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

323 mostly consisting of ring-shaped lines with dots in them. The pipe-stem is a
276 long, thick, hollow reed of about 1½—2 cm in diameter. The juncture be-
531 tween the stick and the head is tightly closed with a leather cover. On the upper end of the stick a small, oblong gourd with a pointed head is fastened; here again the juncture is made tight by a leather cover wrapped about it. Along the stick four or five strings are fastened, by which the pipe is carried; a long, pointed stick for cleaning the pipe is tied to the stem with a string. They are
876 exceedingly fond of smoking, both men and women. The smoking materials is a little tobacco and much charcoal. The pipe being rather heavy, they usually sit
[514] down, bowing their head deep over the pipe while smoking. When sitting in a circle they take only one or two draughts, and after that hand the pipe over to their neighbour. — Tobacco is not only smoked, but also chewed passionately; this habit is more common among women and girls than among men.

SMOKING AND CHEWING OF TOBACCO

756 In cases of sickness the doctor is called. His chief means of curing consists
758 in charms, but they also know some reasonable medicines, among which cutting stands in the first place; but although they inflict much pain, they often heal a sickness. — Sick people are nursed by their relatives with care; temporary residences are fixed for them by screening off a place in the yard.

● 463 Building houses, making fences, dressing skins, working cork supports, carving and polishing clubs and spear sticks, making ambach boats and other common work is understood by every Shilluk. The cork supports are "invented
352 by Nyikang." They are carved of wood, and are made to resemble the forms
[532] of animals, viz. of hippopotamus, giraffe, dang, camel, ostrich and another bird, which seems to be an ibis. The Shilluks have no chairs or stools; old men sometimes sit on a piece of ambach wood, young people squat or lie on the ground.

CORK SUPPORTS

463 The craftsmen do not practise their trade with the exclusion of all other kind of work; each one of them cultivates his farm and tends his cattle, and only during the time there is no farm-work, he works at his craft.

438 There are villages which are renowned in practising certain crafts; some in fishing or hunting, some in cattle-breeding or cultivating durra, some in making pots or baskets, etc. As these goods are exchanged between the villages, a little
[493] trade is going on; but in this trade among the natives no money is used, and it is practised only occasionally; they have no markets. The very little development of trade is illustrated by the expression used for it: *dgang*, which means "to sell" as well as "to buy"; all trade being done by barter, selling and buying are identical actions; the native cannot "buy" anything without at the same time "selling" another thing; he exchanges one thing for another. In trading with
439 the Arab or Greek merchant they have, however, learnt the use of money;
177

3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

ábáá a kind of mat made of sunbush, as a seat for chiefs only.

dho a sleeve of cloth, for straining beer.

wíjí grass for stopping up cracks in the wall, to keep out mosquitoes.

ajwí a pot.

ílyó?

tyó?

11. Handicrafts.

kíjí means a skilled man, one who is particularly skilled in some work, and who, therefore, likes to do this work, and is asked by others to do it for them, so that this craft becomes "his work". Of course it is not his sole occupation, except perhaps in the case of the worker in metal. He is a trade held in high esteem, so that he has become the *kíjí par excellence*; if the natives simply speak of a *kíjí*, they mean the smith or metal-worker. He does not practise his craft in one place, but goes from village to village. The other craftsmen practise their craft only occasionally. But as a rule one man knows and practises only one of the arts enumerated below.

kíjí tjó maker of spears; plural: *kíjí tjó*.
kíjí tjó kí tjó the man who files spears.
kíjí tapá kí kíjí tjó the man who makes the spear-handles straight.
kíjí dak tobacco-pipe maker.
kíjí yáj kí kíjí tjó the man who makes spear-handles.
kíjí nwak kí yáá potter, generally a woman.
kíjí gwóc lit. who carves, makes figures on gourds.
kíjí gór kí tjól who makes the string on which the gourds are hung.
kíjí wíck who makes the roof of huts.
kíjí bwíkí kí ílo who makes skin-clothes.
kíjí ápíj who makes cotton clothes.
kíjí tapá carpenter.
kíjí jáá who tattooes.
kíjí tapá kí kíj who makes clubs.
kíjí chíl kí lér shield-maker.
kíjí tapá kí kwáp who makes shields to protect against clubs.
kíjí tyó kí ílo tailor, sewer.
kíjí tapá kí lál drum-maker.
kíjí kwíkí lál who covers the drum with a skin.
kíjí fwíl lál who beats the drum.
kíjí ílo kí dyá who polishes beads.
kíjí flok kí cá who makes ostrich shell beads.

3:Westermann E-5 (1910) 1912 F323 Shilluk F323

463

[illegible] who beats the small drum "[illegible]".
[illegible] who knocks out the lower incisive teeth.
[illegible] who cups.
[illegible] who dresses the horn of cattle.
[illegible] who castrates bulls.
[illegible] who pierces the ears of cattle and men, to put in ornaments.
[illegible] the leader in singing.
[illegible] who makes the dancing-sticks.
[illegible] who makes clubs.
[illegible] who makes the cork supports or rests.
[illegible] who makes, carves calabashes, gourds.
[illegible] who makes giraffe-tail necklaces.
[illegible] who makes mat-doors.
[illegible] mat-maker.
[illegible] door-maker.
[illegible] salt-maker.
[illegible] maker of iron bracelets.
[illegible] one who plaits stripes of skin at the end of the club-handle, to prevent the club from slipping from the hand.
[illegible] who makes the foundations of huts.
[illegible] driver.
[illegible] hair dresser who fashions the hair into small loops.
[illegible] hair-dresser who makes the large artificial hair-dresses.
[illegible] hippo-huntsman.
[illegible] crocodile hunter.

12. Tools of the bodo, or metal-worker.

326
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[illegible] hammer.
[illegible] anvil.
[illegible] file.
[illegible] bellows.
[illegible] a cover for the pipe of the bellows, to prevent its growing hot.
[illegible] tongs.
[illegible] chisel.
[illegible] an instrument with which to pierce a hole into the spear-handle, to put the spear in.

13. Clothing and ornaments for the body.

291
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[illegible] skin-cloth, now also used for cotton-cloth.
[illegible] bast-cloth for women.
[illegible] skin-cloth for dancing worn by both sexes

29:Dempsey M-5 (1940-1954) 1955
FJ23 Shilluk FJ23

Immediately every dog in the district is awake and alert and the peace of the night is shattered by a cacophony of furious barking. In the mission we thump our wet pillows and call down blessings on the dogs and the hyena. Eventually quiet is restored as the hyena's howls die away in the distance. The village sleeps.

Such then, in brief, is a description of Shilluk village life, yet our understanding of these people would be very incomplete without a more detailed picture of their activities, their work and their play. To them, as to most of the inhabitants of the continent of Africa, the common saying, 'to work like a black', is scarcely applicable, for the Shilluk is no fonder of work than the next man, and he is not one of those restless individuals who are never happy unless busy with hand and brain making and mending and improving. Yet there are times when he must bestir himself, for he is essentially self-supporting. From soil and river he must provide himself with what he requires for food and shelter, and beyond this bare minimum of subsistence he must strive to get something more which he can sell or exchange for a cloth for himself and his wife, for a handful of salt and a drop of oil. If his labours yield no such margin, he may have to offer his services to the mission or the trader to earn the money to procure what he cannot provide himself. The Shilluk is, and indeed has to be, a man of all trades. To get the grain for his food he must farm the land, and although his methods of husbandry may be primitive, he is expert in the traditional way of farming. In fishing he is skilled in the use of the net, harpoon, spear and fish trap, and gets the best results possible from these methods. His house is neat and strongly built, and, according to one missionary of wide experience, is among the best thatched of all African houses. To cross the Nile on his fishing expeditions he must have a boat of some kind, and from a light, cork-like wood called ambach which grows plentifully in the Detwok area he constructs a beautiful, unsinkable canoe, light enough to be carried by one man, yet able to carry three people in perfect safety. To roof his house and make fences around it he uses the

29:Dempsey M-5 (1940-1954) 1955
FJ23 Shilluk FJ23

463 824 [283] stalks of millet, binding them together with ropes which he makes of grass. The same grass provides him with the thatch for the roof, mats for his door, ropes of varying strength to tether his goats and cattle, and a rope of great thickness and strength to assist him in the dangerous sport of hunting the hippopotamus. From reeds gathered by the riverside he weaves grain baskets and fish traps. If a cow of his falls sick he can act as a veterinary doctor, and if he fails 463 [232] to effect a cure for the animal, he is quite competent at least to cure its hide! He makes his own pottery, beautifully [323] symmetrical and balanced, without the aid of a wheel, and fires it in an earth oven, and grows the calabashes which [45] provide him with drinking bowls. He can turn his hand to [224] shoemaking, fashioning a clumsy but serviceable sandal from [237] hippopotamus hide and cow skin by using his spear blade very cleverly as both knife and awl. When his work is done he will fill his home-made pipe with tobacco he has grown and cured himself and gratefully drink the beer that his able wife has brewed for him. There are, naturally, some among them who are more gifted than others, or who show a special aptitude in some particular craft and therefore specialize in it. Thus, a Shilluk householder who wishes to have a superior type of thatching on his house will call in an expert to do it; yet such experts are comparatively few, because they are unnecessary in a community where each one is brought up to do everything for himself, and has no other work to prevent him from living a communal tribal life in full. The one craft that is completely exercised by a special few is that [320] of the blacksmith, and this because ironwork is so small a [411] need in the life of the Shilluk. It is true that his two spears and the small hoe he uses for cultivation are indispensable [412] to him, but once he acquires them they last a lifetime, and it would be a waste for him to collect the—to him—elaborate and expensive tools of the blacksmith's trade for which he would seldom, or never, have use. If ever he [437] needs a new spear or hoe he will, by buying or bartering, [439] obtain it from the local smith, or—as is more likely in these modern days—make his way to the nearest Arab

29:Dempsey M-5 (1940-1954) 1955
FJ23 Shilluk FJ23

or Greek merchant and purchase one imported from England.

The most important and busiest months in the Shilluk year are those of the rainy season, from June to November. When the first rains fall, the villagers go out to prepare their fields for planting. The main plantations are generally at a considerable distance from the village, sometimes as much as ten miles inland; the small patches of maize and millet around the villages, usually cultivated by the women, are for a quick crop that can be used as soon as it is ripe. After the first few showers the grass is burnt and the ashes left to be washed into the soil. When enough rain has fallen to soften the ground, planting begins. There is no preliminary back-breaking hoeing or digging; the Shilluk would regard as crazy anyone who would suggest that such a thing was necessary or would improve the land. He would say that if the rains are good and all other circumstances favourable to growth, he will get enough grain to last him for the year, whereas if fortune is adverse, all the digging in the world will not fill his store basket. What was good enough for his fathers away back to the time of Nyikang is good enough for him; why should he try to improve on the wisdom of the ancients? If this particular patch was sufficient for his father and his father's father, why should he go to the trouble of clearing another? One of the Fathers in Lul, an expert and enthusiastic farmer, tried to convert the schoolboys to a better system of farming by showing them the benefits of digging and manuring the land. He divided an area of ground into two equal parts, planting one half according to the Shilluk and the other according to his own improved method; yet even the sight of the bumper crop that he obtained failed to impress the boys: it was not the Shilluk way of doing things and therefore not for them. And so, the husbandman with a sharp pointed stick removes a small divot from the unbroken surface, drops in a few millet seeds and pushes back the soil with his heel as he moves on. When the whole field has been sown in this manner, he is content to sit back and leave the rest to the beneficence of Nyikang.